

622 to each particular sentence, the same as we can point out
217 a passage in a book. Belts and strings, when done with
by the speaker, are again handed to the chief, who puts
them up carefully in the speech bag or pouch.

202 A message of importance is generally sent on to the
place of its destination, by an inferior chief, by a coun-
sellor, or by the speaker, especially when an immediate
answer is expected. In other cases, when for instance
only an answer to a speech is to be sent, two capable
young men are selected for the purpose, the one to deli-
ver the message or answer, and the other to pay atten-
tion while his companion is delivering it, that no part be
forgotten or omitted. If the message be of a private
nature, they are charged to draw or take it *under ground*,
that is, not to make it known to any person whatsoever,
except to him to whom it is directed. If they are told to
enter *into the earth* with the message or speech, and rise
again at the place where they are to deliver it, it is to
desire them to be careful not to be seen by the way by
any person, and for that purpose to avoid all paths, and
travel through the woods.

622 No chief pays any attention to *reports*, though they
202 may carry with them the marks of truth. Until he is
officially and in due form apprised of the matter, he will,
if questioned on the subject, reply that he had *not heard*
it. It will, until then, be considered by him as the *song*
of a bird which had flown by; but as soon as he is offi-
cially informed, through a string of wampum from some
distant chief or leading man of the nation, whose situa-
tion entitles him to receive credit, he then will say: "I
have heard it;" and acts accordingly.

202 The Indians generally, but their chiefs more particu-
195 larly, have many figurative expressions in use, to under-
stand which requires instruction. When a nation, by
message or otherwise, speaks to another nation in this
way, it is well understood; but when they speak to white
people after this manner, who have not been accustomed
to such language, explanations are necessary.

THE INDIAN NATIONS.

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Their belts of wampum are of different dimensions, both as to the length and breadth. White and black wampum are the kinds they use; the former denoting that which is good, as peace, friendship, good will &c., the latter the reverse; yet occasionally the black also is made use of on peace errands, when the white cannot be procured; but previous to its being produced for such purpose, it must be daubed all over with chalk, white clay, or any thing which changes the colour from black to white. The pipe of peace, being either made of a black or red stone, must also be whitened before it is produced and smoked out of on such occasions.

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Roads from one friendly nation to another, are generally marked on the belt, by one or two rows of white wampum interwoven in the black, and running through the middle, and from end to end. It means that they are on good terms, and keep up a friendly intercourse with each other.

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A black belt with the mark of a hatchet made on it with red paint, is a war belt, which when sent to a nation together with a twist or roll of tobacco, is an invitation to join in a war. If the nation so invited smoke of this tobacco and say it smokes well, they have given their consent, and are from that moment allies. If however they decline smoking, all further persuasion would be of no effect; yet it once happened, that war messengers endeavoured to persuade and compel a nation to accept the belt, by laying it on the shoulders or thigh of the chief, who, however, after shaking it off without touching it with his hands, afterwards, with a stick, threw it after them, as if he threw a snake or toad out of his way.

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Although at their councils they do not seat themselves after the manner of the white people, yet the attitude they place themselves in is not chargeable to them as a want of respect. Faithful to the trust committed to them, they are careless of ceremonies, from which the

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[erratum. See cat. 116, p. 348. Analyst]

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treaties that have been made with the governors of the provinces and other documents, although they are not able to read. These constitute the archives, where all messages and reports are kept. With each message or speech there are one or more strings or belts of wampum. These, with the message or speech after the latter have been properly considered and answered, are deposited in the archives.²⁰⁰ In connection with such a message there

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may be a string or belt to each point, for as soon as the deliverer of a message has finished with a point he gives over a string or belt to the chief, gets out another and continues to speak until his message has been fully delivered when he announces that he has done. If the strings and belts are handed about from one to another in the council this is an indication that the message is being favorably received. It may happen, however, that the chief does not take the belt into his hands but pushes it to one side with a stick, in which case no one will touch it. The messenger who has brought it must in this case take it back. This signifies that his message does not find approbation and it is accounted a disgrace. Such a rejected belt may be a war belt summoning the people to war, or it may be a belt admonishing them to maintain peace, or something else that is not agreeable may be required.

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The wampum which Europeans make and barter to the Indians is made of sea-mussel shells. One variety is quite white, the other dark violet, a quarter of an inch in length, an eighth of an inch in thickness and round. A hole is bored lengthwise through each shell, large enough to admit a heavy cord. They are strung like beads. Wampum constitutes the money of the Indians. Two hundred shells cost a buck hide, or a Spanish dollar.²⁰¹ Before the white people came they had no such wampum for want of proper instruments to make it.²⁰² The white are a little less in value than the dark.

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Strings are made of the beads that have been strung as described. Two, four or six placed side by side and properly fastened form a string. A string is usually half a yard long, sometimes longer. Upon delivery of a string a long speech may be made and much said upon the subject under consideration.

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But when a belt is given few words are spoken, and they must be words of great importance, frequently requiring an explanation. Belts are of pure wampum worked in all manner of clever forms by the Indian women, they being informed in each case what the figures must be, inasmuch as the figures must correspond with the message. A belt is three or four inches broad and about a yard long.²⁰² Neither color nor the other quantities of wampum are matters of indifference, but have an immediate reference to those things which they are meant to confirm. A white string of belt signifies a good message and such a belt may have figures in dark wampum. If a treaty is to be made or renewed with another nation the message is commonly accompanied by a Road Belt. This is a white belt with two rows of black wampum running the entire length with a white row between the two black rows also running the entire length of the belt. This signifies that the way from one nation to another has been cleared of all brush, trees and stones. At the ends of the belt the two nations are likewise represented by two small dark spots. If a string or belt of wampum is intended to confirm a warning against evil or an earnest reproof the belt delivered is in black. When a nation is called upon to go to war or war declared against it the belt is black or marked with red, having in the middle the figure of an hatchet in white wampum. A peace belt is quite white, a fathom long and a hand broad and of not inconsiderable value.

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A chief has more use for the white wampum than the black. In particular cases and upon extraordinary occasions a voluntary contribution of wampum is made by the whole tribe or nation. The rich are considered as principal supporters of the chiefs and furnish them with wampum in an emergency, which rarely occurs more than once in three years. The usual expenses are defrayed from the treasury chest of the council, which is never empty, because when wampum is paid out usually an equal amount comes in. In general the chief does not speak in council, but has his speaker to whom he communicates his sentiments briefly and leaves him to expatiate on them. The latter must be able to put the whole matter in a speech well arranged, which requires a clear and open understanding, a faithful mem-

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624 ory, experience in the affairs of the state and a knowledge of the formal language employed in council, which differs as much from the common language as does the language used by the whites in legal procedure, from the language of ordinary intercourse.

202 When a message is to be sent, this is entrusted to two or more messengers. One of these is to be the speaker, the others being ready to remind him of anything he might forget. A message is formally entrusted to ambassadors at a meeting of the Council. It is repeated a number of times and the one appointed speaker of the messengers must in turn repeat it several times, until he is able to deliver the message with facility and in proper form. The messengers are then fitted out with necessaries for the journey and dispatched. As the whole of a message is to be delivered verbally, a speaker must be a sensible and reliable man. Young men, destined for such service, are admitted as hearers to the council, where they may learn much. Any one employed as messenger is held in high regard. They must be young men, of great endurance on the march, who will not be stopped by bad weather or high waters. On occasions of extreme importance, as in time of war, messengers may have to be on the march night and day, finding their way in the darkest night on paths that a white man could scarce follow in daytime.

623 The council meetings are as quiet and orderly as if they were acts of devotion. Noises, talking and laughing are not heard, even though the young may be present. All pay strict attention to the speaker. The counsellors are called together by a servant and when they appear, they welcome one another, shake hands and express their joy at meeting. Each brings [276] pouch, pipe and they smoke a considerable amount of tobacco that has been mixed with dried and crushed sunae leaves.

[562] Women are never admitted to the council; in matters of public interest they may stand about the house and listen, and they account it an honor when they are admitted, to hand victuals and keep up the fire. Provisions must always be in plenty in the council-house, for eating and deliberating alternate.

The principal chief, either himself or through a speaker, sets forth the subjects that shall engage the attention of the

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were too powerful for them, they pretended that it would not be good for the nations to wage war continually and that one nation ought to be the woman and that nation must be the Delawares, as they were the greatest warriors. Afterward they alleged that they had conquered the Delawares. In the war which began in 1755 and lasted until the sixties the Delawares challenged the Six Nations on the occasion of a Treaty in Pittsburg, but the latter returned no answer.⁶⁴⁸

Of late years the Delawares have amazingly increased in reputation through the wise management of the Chief Neta-watwes. This man spared no pains to gain the friendship of all the nations. He sent frequent embassies to the grandchildren, and showed himself a true grandfather. When the Delawares sent a message to the allied nations, the speech began with each string or belt of wampum, "Grand-children;" the nations address the Delawares, "Grandfather." The Wyandata and Six Nations are addressed "Uncle," and the Europeans, "Brother." The speech is generally addressed directly to the chief, though meant for the whole nation.

The nations generally addressed the French as "Father," when the latter were in possession of Canada and had intercourse with them. The same appellation was transferred to the English when they conquered Canada. In the other colonies Europeans and Indians called one another "Brothers." This practice was followed by Sir William Johnson.

Indians explain the origin of Nations and their names by saying, and this not unlikely, that the inhabitants of towns or districts named themselves according to the places where they dwelt. Thus even at the present time Delawares who live in Goschachgünk are commonly called Goschachgiwak, that is Goschachgühlser — "people of Goschachgünk."⁷⁷³

A message sent or a speech in council goes or is delivered in the name of the three tribes, signifying the three chiefs. The Turtle tribe is named first, next the Wolf Tribe and the Turkey Tribe last.^{202 623 648}

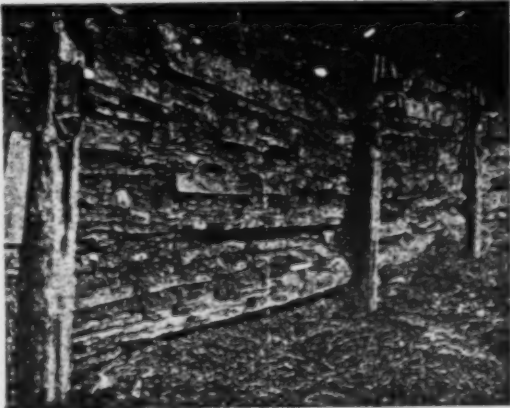
When a message is returned, not having been accepted, the belt or string of wampum that has been rejected is thrown on the floor of the council house, after it has been announced why

- 202 the message was not welcome. The refusal is considered a great
623 affront and no one of the chiefs or counsellors will touch the
648 rejected wampum belt or string. This lies on the floor, the
men of the Council leaving the place, until some old woman
removes it.

622 Concerning usages and ceremonies connected with the election of a chief the following should have been added. If a chief of the Turtle Tribe is to be elected his own tribe does not choose him but the chiefs of the other two tribes do this. Similarly, if a chief of the Wolf or Turkey Tribe were to be elected, the tribe concerned would have no part in the election. The election is conducted in the following manner. As each tribe lives in a town of its own, the two chiefs, upon whom the election devolves, meet with their counsellors and people at an appointed place, and after all necessary preparations have been made — some thirty belts of wampum are required and a number of speeches arranged for — they move in a procession toward the town where the election is to take place. The two chiefs head the procession and one of them sings along the whole way the speeches that are to be made to the chief about to be elected, singing in a tone used on this and no other occasion. Thus they, still singing, enter the town where the chief is to be elected. They find everything prepared for the occasion, enter the council house at the east end, pass on one side the two or three fires that have been made and sit down on the other side. Next the inhabitants of the town enter, welcome the guests by shaking their hands and sit down on the other side of the fire. One of the two chiefs, in a singing tone, opens the proceedings by explaining the object of the meeting, condoling with the chief elect, wipes the tears from his eyes, clears his ears and throat, removes all sorrow on account of the departed chief from his heart and comforts him. Next he declares him to be chief and formally fills the office made vacant by the death of the former chief. He then exhorts the young people to be obedient to their new chief, whenever he shall require their assistance, and explains to them how they are to conduct themselves toward the chief. The speech is confirmed by means of two belts of

82	LENAPE
615 796^x 202 796^x 346 796^x	here related, differing in some particulars from the ceremonies as practised by the Turtle or Turkey people. In former times, it is said, when one phratry had finished its twelve days of ceremonies, another would enact theirs, followed by the third; but at present qualified leaders are so few that it seldom if ever happens that more than one of them feels able to accept such exacting duties in any one year. This leader it is who sends a messenger forth to notify the people what day the ceremonies are to commence and to invite them all to attend. Several days before the date the wagons begin to roll in and a white village of tents springs up about the gray walls of the old Big House; temple, or <i>xi'ngwikan</i> (pl. v), standing on the banks of Little Caney river, north of Dewey in northern Oklahoma, far from any human habitation. Built of rough logs, the Big House is now provided with a roof of hand-split shingles pierced by two great smoke-holes, as shown in the frontispiece and in
	INDIAN NOTES

6:Harrington E-5 (1907-1910) 1921
 NM7 Delaware NM7
 Lenape

84	LENAPE
x 796 • [202] [346] [532]	OFFICERS The messenger sent to assemble the people is one of three male attendants chosen by the leader, and these three men appoint three women to serve also. To these six attendants, known as <i>a'ckas</i>,  FIG. 7.—Side posts of Ceremonial House, showing carved faces. falls all the laborious work of the meeting. Although the duties are menial, it is considered quite an honor to be selected as <i>a'ckas</i>. The attendants camp on the north and south sides of the little open
	INDIAN NOTES

6:Harrington E-5 (1907-1910) 1921
 NM7 Delaware NM7
 Lenape

132	LENAPE
346 796^A [775] 796^x [787] [202] 372 796^x	were carried out. "The Sun and everything else goes toward the west," say the Minsi, in explanation, "even the dead when they die." PRELIMINARIES The first act remembered by the informants preparatory to holding a meeting was to send to each man in the tribe who had been blessed by a "vision of power," a little stick which represented an invitation to the ceremony, the time of which the messenger gave out, before which date the people leaving their scattered homes gathered and camped about the Big House. Meanwhile hunters were sent out, appointed before, not during the meeting as among the Unami, to bring in for the Winter Ceremony, if possible, exactly twelve deer, which were cooked by four young men who served as attendants in a small separate house, built for the purpose. <i>Fire.</i>—The fire was made with a fire-drill by a group of old men for use in the Big House, but, as among the Unami,
	INDIAN NOTES

100	LENAPE
224 796 ^x	and scattered on the ground just west of the east fire, and this the attendants must pick up, crying "Ho-o-o!" as they do so. For doing this, which is called "picking berries," they are supposed to keep what wampum they pick up. RETURN OF THE HUNTERS If the hunters are lucky and kill a deer the first day, they send one man back with it. As he approaches he fires a gun as a signal of his coming, at which the singers run into the Big House and begin to sing and beat the drum. Then everyone is happy. In any case the hunters all return on the third day. If they have killed deer, they shoot their guns; if not, they come in very quietly. When the shots are heard, the singers hasten to their places, and, beating the drum, sing a song that is used only on such occasions. Then when the hunters arrive, they feast, and their leader announces the names of those lucky enough to kill a deer. The carcasses are skinned and hung on the deer
•[202]	
	INDIAN NOTES

152	LENAPE
178 776 796¹	in our first chapter, he found the Misi'ng^wt and Big House in use, as among the Unami today, as early as May, 1745, while traveling among the Delawares living at that time on Susquehanna river. MISI'NG^wt DANCE Besides the part taken by the Misi'ng^wt in the Annual Ceremony, he has certain rites peculiar to himself which were held every spring. As the Indians put it: "When spring comes, the Delawares are glad, and they are thankful that their helper, the Misi'ng^wt, is still among them. For this reason they give a feast and dance to make him happy too." <i>Notification.</i>—So at the time of the full moon (about May), the keeper of the mask gives another Indian a yard of wampum to ride around to all the Delaware houses, wearing the mask and bearskin costume (pl. II) to let the people know that the time for the Misi'ng^wt dance (<i>Misingki'nika</i>) is at hand. The Misi'ng^wt rides horseback, and another man, also mounted, follows him to see that
	INDIAN NOTES

W. T. and E. R. say that right was always used.

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68. *Story telling: in winter and at night only*

W. L. said that one rule was that no one could sit up during the telling of stories as it might make them humpbacked.

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78. *Peculiarities in encampments*

JOHN JOHNSTON—There is no [peculiarity] in their moving from place to place or in their hunting encampments, but they are very particular in the mode of erecting their war encampments.

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E. R.—Camp site was fixed so that allied tribes would know who had been there, and which direction they went. The way they fixed the fire and ashes would tell who made the camp.

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79. *Identification of makers of encampment*

JOHN JOHNSTON—They can [identify them] because every tribe has a different mode of encamping and by the size of the camp or camps they can calculate very nigh the number that were in them.

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CAPTAIN CHIPPS—They can tell the camps of the Cayugas and Massisagas, by their peculiar manner of encamping. Generally speaking, it is impossible for them to tell from a deserted camp, what particular tribe has occupied it.

83. *Differences from other tribes in sociability, etc.*

J. W.—Delaware are more friendly and sociable than other tribes even though they cannot trust others. The Delaware way of raising is to have children grow up to be friendly and pleasant so that other people will like them and they may do big things—get places on council, in Big House, and be a credit to parents.

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W. T.—Sociability, friendliness, and hospitality are marked characteristics that distinguish Delaware from other tribes and should be rated first.

88. *Spare lives of snakes*

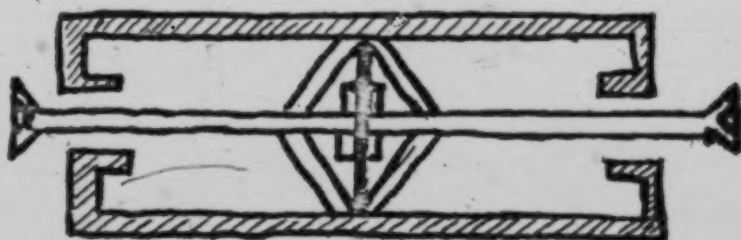
HECKEWELDER stated that Delaware spared the lives of snakes because killing one would bring other creeping things to bite them.

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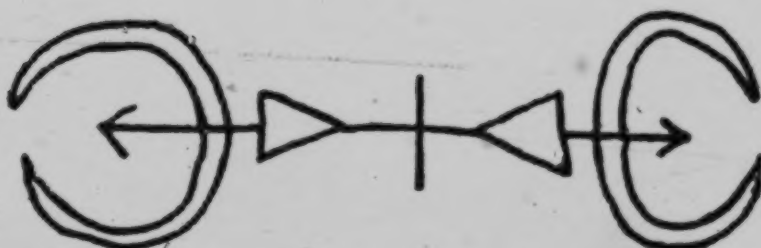
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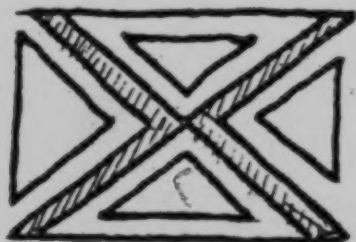


B



[795]

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C



D

PLATE 2

- A. B—Old designs in woven beadwork representing "clasps."
 C—Peyote ceremony design representing "to be in good associations."
 D—Meaning "Safe now, danger is past."

[P. 28]